

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

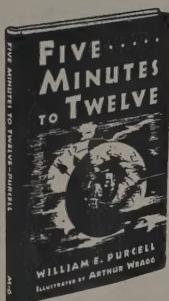


Bellingham Herald.

EPISCOPAL SPADEWORK

Bishop Bayne of Olympia turns the first shovelful of earth for the educational building of St. Paul's Church, Bellingham, Wash. Left to right: Dr. A. H. Knaak, Dr. A. C. Hicks, Bishop Bayne, Dr. E. W. Stimpson, unidentified woman, Canon E. B. Smith, and the Rev. W. R. Webb, rector of St. Paul's.

FALL BOOK PREVIEW



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ARTHUR WRAGG

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The Living Church

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A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

1950 SEPTEMBER 1950							1950 OCTOBER 1950						
SUN	MON	TUE	WED	THU	FRI	SAT	SUN	MON	TUE	WED	THU	FRI	SAT
3	4	5	6	7	8	9	1	2	3	4	5	6	7
10	11	12	13	14	15	16	8	9	10	11	12	13	14
17	18	19	20	21	22	23	15	16	17	18	19	20	21
24	25	26	27	28	29	30	22	23	24	25	26	27	28
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September

- 3. 13th Sunday after Trinity. Church of the Air, CBS. 10:00 to 10:30 AM. EDST.
 - 6. Annual meetings, House of Bishops and Executive Council, Church of England in Canada.
 - 8. Laymen's Training Program Conference. Seabury House, Greenwich, Conn.
 - 10. 14th Sunday after Trinity.
 - 11. Groton Conference, at Groton, Mass. (through 13th). Synod of Fifth Province (Midwest), at Kenyon College, Gambier, Ohio (to 13th).
 - 14. Election of Coadjutor for North Carolina, at Raleigh.
 - 17. 15th Sunday after Trinity.
 - 20. Ember Day. Executive Committee of World Council's Conference of U.S.A. Member Churches, New York city.
 - 21. St. Matthew.
 - 22. Ember Day.
 - 23. Ember Day.
 - 24. 16th Sunday after Trinity.
 - 28. Joint Commission on Approaches to Unity. Seabury House.
 - 29. St. Michael and All Angels. Consecration of Very Rev. Henry H. Shires as Suffragan of California, at San Francisco.
- October**
- 1. 17th Sunday after Trinity.
 - 3. Church Periodical Club, Executive Board, at Seabury House (also 4th).

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

SWIMMING AGAINST the tide is a lively form of summer exercise in which a number of Churchpeople have lately been engaged. Bishop Dagwell of Oregon and Bishop Moulton, retired, have verified the fact that they signed the Stockholm Appeal calling for the banning of the one weapon which equalizes the military potential of the United States and the Soviet Union. Other strong swimmers are noted below.

LIVELIEST of all is the Rev. Robert M. Muir, Jr., Massachusetts priest who is serving as chairman of a Boston committee favoring the Stockholm appeal. An extensive program of meetings, house visitations, and even a baby carriage parade, was planned. It was to be topped off with a rally in a park, but this was stopped by the park commission. Mr. Muir was conducting summer services in two churches in Quincy, Mass., but these arrangements were terminated when his political activities received much newspaper publicity. He continues, however, with his main work—a social service project in which he is associated with the rector of St. John's Church, Roxbury Crossing, the Rev. W. H. McKenna.

BISHOP NASH of Massachusetts and Bishop Heron, Suffragan, made public a joint statement pointing out that the Church exercises no control over the civic and political activities of its clergy and underlining the Church's opposition to Communism.

"NEGOTIATION AND CONCILIATION" with the North Korean aggressors, shorn of any reference to the police action undertaken by the United States and other nations under UN auspices, was endorsed by the Witness editorial board (a goodly number by itself) and about 500 other people. The Witness sponsored the appeal, with a twist tying it up to the World Council [L. C., August 20th] that fooled even the New York Times. About one-sixth of the signers belong to the Episcopal Church. The appeal called for the seating of Communist China in the UN Security Council.

ALL THIS should remind us that the world American soldiers are dying for right now is the one in which minority opinions do not lead to concentration camps.

FROM the world where things are done differently, the Rev. Noah Cho reports that the Red forces now fighting in Korea are "cruel, unbelievably inhuman." He landed in Korea just before hostilities broke out and attempted to make his way north as refugees streamed southward. At last, unable to rejoin his family in Seoul, he was persuaded to return to Honolulu. His tragic story will be told in full next week.

IN CZECHOSLOVAKIA, all the Roman Catholic Bishops of Slovakia have been imprisoned. More than 1,000 members of religious orders have also been arrested, according to the Vatican Radio and RNS. Peter Day.

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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



The Best Year Ever

IF YOU are looking forward eagerly to meeting your Sunday School class, you are likely to have a happy year of it. But if you find yourself permitting thoughts of mild resentment, or even of despair, that again you must meet those children, then you had better take steps to "break it up" at once. For your approach to this work is all-important to its success and pleasure.

Your coming year with your class is to be a complex program of human relationships, fluid and incalculable in part, but with a purpose ahead, and the deep satisfaction of achievement assured. Now is the time to *set up* your year in your own mind, to tune up your purposes, motives, and expectations. Of course you are resolved to prepare your weekly lessons well; but there is a wider area to be considered. We suggest three kinds of preparation you might make in your mind before the first meeting with your class.

1. Have you any *plans* for the coming year? Start by thinking of the parents of your pupils as an asset, and part of your responsibility. If you declare, "They never do a thing to help," you are starting off on the wrong line. They are pathetically eager to give their children the best. That is why they send them to Sunday School. That is all the Church has asked of them, in the past. It is part of the teacher's task to invent things for the parents to do, and to get them into action. If you have ten children, each with two parents, then you really have a list of thirty persons whom you are to guide in a Christian experience. You won't win and employ them all, but you can do far more than you or others have done in the past.

So your mind starts to work. How can I get them interested? Can I find time and strength to call on all the homes? Or, at least, can I ask a few leading mothers to act for me, and perhaps call together the others — at a tea or an evening meeting at some home? Anyway, I can start by writing a personal note to every home, and asking them to suggest ways of helping. Not just the usual "send them regularly and on time," but one that will put it up to them to invent ways of making this a good year.

Have you any projects thought up? In visits, missions, worship, friendship,

handwork? Some to repeat from last year; but if you can do better, add new ones. Some teachers temperamentally start a project with the finished activity — the scrap-book, play, visit, or whatever else it may be. Others start with the motive (e.g. to give them a sense of friendship with foreign children) and then let the expression take shape from the class. But whatever your approach, begin to plan some projects.

2. Have you determined the *goals* of your course? You have already gone through the text, but have you digested it? Do you see it as a campaign of experiences to be directed from now until next June? There are at least four areas,



all to be on your mind. First, *information* — the stories and other material of the text. You are not apt to overlook this. Indeed, the danger is that you spend all the time on it. Second, *devotional guidance*. You will certainly talk about prayer, work for it in the home, and direct it at the worship in church. You will aim at certain thoughts and experiences of Church loyalty. Third, *memory*. From your course, or from some suggested plan, you will have a few definite items for them to memorize — something to have always and use — as collects, psalms, noble passages. Fourth, *expression*. These include the weekly discussions, writing, and the more complicated projects involving planning and action.

3. Your own *attitude* is most important. If you have any lingering sense of disquietude, uneasiness, or even dread, then you need to be changed. You can change, and only you can do it. Do memories of bad days last year come to your mind? Drive them out by pictures of a perfect class, of your plans being carried through. This is "that state of life into which it has pleased God to call you." Embrace it happily, and prepare with your best thought and imagination.

THIRTEENTH SUNDAY AFTER TRINITY

GENERAL

WORLD ORDER

Appeal of Patriarchs

By PAUL B. ANDERSON

According to the Russian newspaper *Pravda*, of August 6th, a meeting took place at Tiflis, August 5th, between the patriarchs of the Russian, Georgian, and Armenian Churches, at which the three patriarchs issued an appeal to all Christians, following up the Patriarch of Moscow's earlier appeal in support of the so-called Stockholm Peace Declaration.

Pravda quotes the following:

"The same appeal we would direct also to the Protestant world in the person of the World Council of Churches. By adhering to the Stockholm action of peace, the World Council of Churches would in works justify its condemnation of military force.

"We appeal also to the Catholic part of the Christian world, in the hope that it does not share the policies of the Roman curia, which has taken a stand entirely in support of the instigators of a new war, and that it does not desire to serve as a support for this anti-Christian policy of destruction.

"May our appeal go also to the Anglican Church, which has always appeared as a champion of the idea of Christian unity, and also to all other Christian societies living in the world."

Reply of Primate

By the Rev. C. B. MORTLOCK

The Archbishop of Canterbury has sent an important letter to the Patriarch of Moscow concerning the Stockholm peace manifesto, to which the Patriarch had given his support, and also the appeal for peace directed to all Christians by the three patriarchs of Moscow, Georgia, and Armenia.

Full text of the Archbishop's letter follows:

To His Beatitude ALEXEI,

Patriarch of Moscow and all the Russias.
Beloved Brother in Christ,
Grace and peace be with you from our
Lord Jesus Christ.

I have studied with the greatest care and interest the appeal which Your Beatitude, together with the heads of the Churches of Georgia and Armenia, has addressed to Christians throughout the world, and which includes a special mention of the Church of England. Your call to Christians everywhere to struggle



Dr. FISHER: "It is for Christians to rise above all that divides peoples."

against the menace of world catastrophe and in the name of the Saviour of the world to be real creators of peace elicits an immediate response from my own heart. I echo the sentiment of Your Beatitude that it is for Christians to rise above all that divides peoples to the only living truth and to that lifegiving spring "wherein dwelleth righteousness," and so, fortified in Christian truth, to pray and work together for the triumph of true peace over the realm of disorder and discord.

In common with you, we of the Church of England have been giving long and attentive thought to the problems presented by this discordant and troubled age; and I have constantly called upon our people to "pray without ceasing" that in the Providence of Almighty God the world may be led into the ways of peace. In common with you, we know that the obstacles to peace lie in the spiritual blindness and sinfulness of mankind. The Holy Gospel which our Mother the Church has chosen for this very Sunday on which I write reminds us most forcibly of the blindness of men who try to find peace without acknowledging the rule of God and the redeeming Gospel of our Lord and Saviour. For in it are the words of our Saviour which he spoke as he wept over Jerusalem: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace" (St. Luke 19:42).

This century has seen two world cataclysms of unrestricted and terrible war, and the hearts and minds of ordinary men and women long ardently for a stable and lasting peace. But these two wars have clearly shown that the gravest threats to peace come when pride, fear, and inordin-

ate desire capture the counsels of men and with a gathering momentum of their own drive the world to disaster. Before peace can be established between the nations, there must be accepted standards of truth, justice, and brotherly regard by reference to which all nations govern themselves and judge one another. Without these there is no lasting confidence and therefore no security for peace. I have therefore constantly urged the duty of seeking an international order which is firmly based on law, justice, and truthfulness, and wherein disputes and discords, as they arise, may be met in a spirit of understanding and friendship.

I can assure Your Beatitude that not only Christian people in this country but all my fellow countrymen are most earnest in their desire for a securely based peace, and ardently seek to promote an international order within the framework of which every nation will feel itself secure both from external attack and from internal rebellion fomented by powers outside its borders.

Your Beatitude will also be gratified to know that my brothers, the bishops of the Anglican Communion throughout the world, are constantly urging their flocks to pray for peace, and I think there must be almost no church in this land where prayers for peace are not regularly offered to our God and Father without fail.

When 326 Bishops of the Anglican Communion gathered together here for the Lambeth Conference two years ago, they reaffirmed the same resolution which the Lambeth Conference of 1930 had adopted, "That war as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." This resolution was followed by two others which I quote for Your Beatitude's information:

"10. The Conference affirms that it is the duty of governments to work for the general reduction and control of armaments of every kind and for their final elimination, except those which may be necessary for international police protection; but until such time as this is achieved, it recognizes that there are occasions when both nations and individuals are obliged to resort to war as the lesser of two evils.

"11. The Conference urges that the use of atomic energy be brought under such effective international inspection and control as to prevent its use as a weapon of war."

Your Beatitude will see clearly from these resolutions that the mind of the Anglican bishops accords with your own in desiring to prevent the use of atomic energy as a weapon of war. We must all earnestly hope that it will never be so used.

At the same time I do not think it is right or reasonable at this stage to suggest to governments that the atomic bomb be banned outright and unconditionally: nor

must those who support such a suggestion think that they alone are fighters for peace. The Anglican bishops rightly said that there must be "such effective international control" as to prevent its use. Before a ban can be effected, there must be confidence; and agreement as to international control is necessary as evidence of that confidence.

Moreover this suggestion relating to the atomic weapon isolates one aspect of the problem only, one weapon only out of all the possible weapons of mass destruction, some of which are as frightful as the atomic bomb. All such weapons should be abolished in civilized states. But so should war itself; and huge armies, navies, and air forces are as great an anomaly in a civilized world as atomic weapons. Again, it is a spiritual remedy which the world needs; and that alone can restore confidence. Earnestly we must pray that the first steps may be taken toward renewal of mutual trust and confidence. But the question of atomic energy cannot be treated as an isolated topic. It has its place in the total evil situation, in which again and again international agreements are frustrated. Christian people must pray for a change of approach from acrimonious accusation and counter-accusation, which leads only to increased bitterness, to a real willingness on all sides to seek to "speak the truth in love." At the first sign of such a change of approach, I should find myself very willing to join with Your Beatitude in an appeal for a general disclosure of armaments and reduction of armaments under effective international supervision, in which the control of atomic energy and the banning of the atomic bomb would be included.

Your Beatitude also refers to what is known as the Stockholm Manifesto. In this country during the last twenty years there have been numerous peace movements and numerous manifestos bearing some resemblance to that which now emanates from the Stockholm meeting. These have been supported by many good Christians, but some of them have been unfortunately associated with political activities which are much to be deplored. As an example I may inform Your Beatitude that the peace movement before the last world war was much encouraged by Hitlerite Germany in the hope that it would encourage an attitude of appeasement in this country, and thus leave Hitler and his accomplices a free hand to do as they liked in Europe. There is some evidence that the present Stockholm Manifesto, too, may be used by some persons for political purposes, and I have therefore felt bound to advise my clergy not to associate themselves with it.

But differences on these points, which seem to me to belong more properly to the political sphere, in no way affect my underlying unity with Your Beatitude in our fervent desire for peace. The Christian Churches have an important and definite part to play in creating the atmosphere in which the peace which we desire may grow. Any peace of a lasting nature must be based on understanding and fellowship amongst men, and it is here that Christians can make their most effective contribution, since they learn from the love of God how



PATRIARCH OF MOSCOW: Asked
Churches to support Stockholm Ap-
peal.

to love their brethren. Christians of different traditions can, as Your Beatitude says, show by their love and fellowship in our Saviour Christ an example of true brotherhood to the rest of mankind. In this connection I constantly rejoice in the warm brotherly relations which exist between the Russian Orthodox Church and the Church of England, and I am most anxious to extend and deepen them as much as possible. Your Beatitude will recall letters which from time to time have passed between us concerning ways in which our knowledge and understanding of one another can be encouraged and grow more effective. Your Beatitude, and also your clergy and people, are constantly in the mind and prayers of many Anglicans, and not least in my own; we bear you in our hearts as, taught by one Holy Spirit, we call upon one Father of us all.

Your words referring to the Church of England I have read with the deepest appreciation, and I pray that our brotherly friendship may continue and increase.

Please accept my warm fraternal greetings to Your Beatitude and the beloved Russian Orthodox Church.

I am,
Your loving Brother in Christ,
GEOFFREY,
Archbishop of Canterbury, Primate of
All England and Metropolitan.
August 13th, 1950.

INTERCHURCH

Recognition as Human Beings

"Science has shown us how to split the atom with devastating results . . . but millions of workers around the world have learned through suffering that we have found no adequate way to feed hungry people even when food surpluses are being destroyed." Such is the situation to which the 1950 Labor Sunday Message of the Federal Council

of the Churches of Christ in America calls attention.

Citing the present confused state of the world, the message emphasizes the need of giving concrete expression during the week to those ideals that are cherished on Sunday:

"Unless we continually seek to make the convictions we hold as Christians operate in the work that is our livelihood, we invite moral decay. As Christians we must recognize Christ as Lord and Master over every department of life, whether we are employers or employees, housewives or farmers."

Pointing it out as a duty of the churches to oppose abuse of economic power by all groups, including labor and management, the letter adds:

"As workers increase their income and their security, they become more interested in personal expression and recognition. They want to feel that they as persons are expressed in what they do. They want to be more than a number on an assembly line. . . . In other words they want recognition as human beings."

NATIONAL COUNCIL

Overseas

The Rev. Charles H. Long, Jr., became on September 1st assistant secretary of the Overseas Department of the National Council, thus replacing the Rev. Frank L. Titus, who became, as of the same date, rector of All Saints' Church, Syracuse.

Mr. Long was born in 1923, the son of the Rev. and Mrs. Charles H. Long of Philadelphia. He is a graduate of Virginia Theological Seminary and served as a missionary in China for three years before he was named acting chaplain of the University of Pennsylvania last November.

He is said to have been the youngest clerical deputy at the last General Convention.

LAYMEN'S WORK

1134 to Become 2200

The Instructor's Conference for the 1950 Laymen's Training Program will be held September 8th to 10th at Seabury House, Greenwich, Conn.

This is the second year of the Laymen's Training Program. In the 1949 program 16 instructors conducted 45 conferences, training 1134 men in 64 dioceses and missionary districts.

For 1950 the National Council has authorized a considerably enlarged program geared to parish presentations. It is expected that approximately 2200 men will be trained in 79 dioceses and missionary districts, including Hawaii.

Canterbury and Moscow

 E report in our news columns this week an interesting and significant exchange of correspondence between the Patriarch of Moscow and the Archbishop of Canterbury. There are several factors that make this correspondence especially noteworthy.

First of all, it is significant that, at a time when diplomacy is deadlocked and the avenues of peaceful communication between the Kremlin and the nations of the West are strewn with roadblocks, the heads of the Russian Orthodox and Anglican Churches are still able to communicate with each other in Christian fellowship. There is more than stereotyped formality in the Archbishop's salutation: "Beloved Brother in Christ." There is genuine recognition of Christian brotherhood in the mutual agreement that it is the duty of Christians to "rise above all that divides peoples" and to "pray and work together for the triumph of true peace over the realm of disorder and discord."

It is significant, too, that the Orthodox Patriarchs of Moscow and of Georgia and the Armenian Patriarch have been able to overcome the differences that have separated their Churches since the Council of Chalcedon in 451 A.D. to join in a common plea to the Churches of the West — Roman Catholic, Anglican, and Protestant — to give common consideration to the overarching problem of the peace of the world. We should not overlook the importance of this move, nor dismiss it too lightly as propaganda.

Third, the exchange of letters has given the Archbishop of Canterbury the opportunity to quote the resolutions of the Lambeth Conference on peace, and on the control of atomic energy; and at the same time to indicate the conviction that this is only one aspect of the problem, the core of which is that war itself should be abolished. To this end, the Archbishop makes a very important contribution when he says that, at the first indication of a willingness on all sides to "speak the truth in love," he will find himself very willing to join with the Patriarch in "an appeal for a general disclosure of armaments and reduction of armaments under effective international supervision, in which the control of atomic energy and the banning of the atomic bomb would be included."

It is when the so-called "Stockholm Manifesto" is discussed that the basic difference of opinion is revealed. Here the Archbishop speaks diplomatically, but plainly. Instancing the support of the peace movement before World War II by the Nazis "in the hope that it would encourage an attitude of appeasement . . . and thus leave Hitler and his accomplices a free hand to do as they liked in Europe," he suggests that "There is some evidence that the present Stockholm Manifesto, too, may be used by some persons for po-

litical purposes, and I have therefore felt bound to advise my clergy not to associate themselves with it." Thus, with characteristic British understatement, he gently turns back against the Russian Orthodox the charge they made at the time of the Amsterdam Assembly in 1948, that the Churches of the West were engaging in matters of political controversy.

Here we may digress a moment to express our own regret that some of the clergy of the American Episcopal Church, including one or two bishops, have failed to see that the Stockholm Manifesto is not an innocent "World Peace Appeal," as its title indicates, but that it brands their own country "as a war criminal" for first using the atomic bomb, while making no mention of the Communist cold war of aggression, now become an exceedingly hot war in Korea, which is the real contemporary crime against humanity.

RETURNING to the Archbishop's letter, we believe he has made a real contribution to clarification of Christian thought in the paragraph in which he outlines the "important and definite part" that should be played by Christian Churches in "creating the atmosphere in which the peace which we desire may grow." This atmosphere requires three things: understanding, fellowship, and prayer. "It is here," says the Archbishop, "that Christians can make their most effective contribution, since they learn from the love of God how to love their brethren." In this knowledge, Christians of different traditions can and should "show by their love and fellowship in our Saviour Christ an example of true brotherhood to the rest of mankind."

This is a lesson that we Christians of the free West need to learn just as much as the Christians of the lands behind the Iron Curtain. It calls for inspired leadership on the part of our bishops and other spiritual guides — a leadership that has been sadly lacking in our own country during the past three months. (One wonders whether Isaiah would have maintained a discreet silence, if the Assyrian wolf had descended upon the sheep of the Israelite fold during the time he was officially on vacation!). And it calls for an overwhelming response of love and prayer.

The Archbishop of Canterbury assures the Patriarch of Moscow that he and his people "are constantly in the prayers of many Anglicans." It is for us to make that assurance a reality; and to extend it beyond the boundaries of one Church or country until it becomes a veritable tide of petition to Almighty God to "guide . . . the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ."

 In discussions on the relation of the Church to labor and of labor to the Church, it is too often forgotten that the real task for everybody — capital, labor, and management — is to pray, work, and fight if necessary for the kind of world God means this to be.

In the Labor Sunday message of the Federal Council of Churches, which will be read in many, and should be read in all, of our churches on that day, the phrase "too few" is used four times in one paragraph:

"Too few churchpeople understand the problems of wage earners. Too few churchpeople realize that the labor movement, through development of the cooperative spirit, has helped advance human welfare. Too few churchpeople are familiar with the struggle of organized labor to raise standards of living for its members, their families, and all workers. Too few churchpeople are familiar with labor's contribution to industrial progress and peace through collective bargaining."

As a priest who has long been interested in the problems of industry, I'd like to guess that there would be more people in the Church really interested in all those things about which the Federal Council of Churches is concerned, if the Church had an adequate strategy. The temptation to tinker has been overwhelming, and some of us who have tried to lead our people, have only involved them in distinctly secondary strategy. We've played around with techniques to get the labor people into church, and often have had little to offer them when they get there.

Some of us sounded out a group of policy-making leaders here in Detroit, and, though their names must obviously be withheld, their opinions deserve careful consideration. We asked them the question, "What can the Church do to win the workers?" Their replies ran somewhat like this:

"The Church already has the workers. Many more workers go to church regularly

than attend their union meetings. The person shouldn't fuss about getting a hearing, his problem is what to say. A prophetic ministry will win the worker — it always has, and always will. The worker, worried by problems of security, of making both ends meet, the costs of medical care and what not, can be pardoned if he is not too much interested in some of the flowery, far-fetched theories that get flung out from the pulpits. Fight side by side with the workers, and you will find that the workers are with you. Don't try to win the workers, *get to work to try to win the kind of world that is on the mind of God.*"

In terms of this larger conception of the goal, there are many relevant suggestions that can be made:

1. It isn't who's right, but what's right. The Church doesn't have to make pronouncements on every local strike or dispute, nor do clergy have to use their pulpits to make snap decisions on matters of industrial crisis, in which even trained analysts find themselves at a loss. Victor Reuther once said:

"It isn't necessary for the person to preach on Sunday morning that the particular pension package asked from the Ford Motor Company is right or wrong — what the person needs to preach is the right kind of security, and whose responsibility it is to provide for it."

2. Through its liturgy the Episcopal Church has a wonderful means of relating religion to the whole of life — and again to the kind of world God wants. One priest had his people bring the instruments of their profession to the altar on Labor Sunday, when he preached on vocation. Every legitimate device should be used to remind people that their entire life — working life and all — should be brought to the altar of God. This is indeed the truth inherent in the Offertory from the beginning, though not usually made evident by liturgical practice: that all of human toil, epitomized in the taken offerings of bread and wine, belongs to God.

3. Confirmation should be seen and presented as admission to the fellowship

of those of us who are offering in union with Christ, "our selves, our souls, and bodies" to God. Confirmation could indeed be the means of welding into one fellowship children and their families, especially workers' children and the families of such. In many of our Episcopal churches the worker doesn't feel he counts very much as a worker. If he is active in the union, he is often a suspect. I know parishes where active union members keep their union activities secret for fear of being snubbed in the parish.

Confirmation instruction should be vocational-oriented, certainly for all but very young persons. I am looking forward to seeing some parish become much more creative in this respect. Leading members of the parish can tell to the candidates the difficulties they face, and the success they may find, in applying the Christian religion to their vocations.

Children of those representing both labor and management can learn to appreciate the common difficulties that beset their parents in making the Christian religion work in the factory. It seems to me that Confirmation instruction should be much more concerned with the problems of life and living (including, of course, the technique of drawing upon the sacramental and other resources of the Church) than with the mere imparting of facts of Church history and Christian doctrine. Confirmation instruction too often appears as a detour from applied Christianity, whereas it should provide a new orientation in the implications of the Christian Gospel.

Thus we may hope to overcome the idea, prevalent in labor circles, that the Church is just a little side-show, quite irrelevant to what actually goes on in the world in which people live. An example of the counteracting of this notion is that of a physician of whom I know. He had had a successful practice as a member of a clinic in a large city. Yet, considering his work in terms of a vocation from God, he was led by the depth of his Christian experience to believe that God would have him undertake personalized medicine. He therefore resigned his connection with the clinic, and set up practice in his own house, where patients are treated as persons.

4. If the clergy are thus to present Christianity in relation to life, and particularly to vocation, it follows that they

NOT "WHO'S RIGHT?"

but "WHAT'S RIGHT?"

By the Rev. G. Paul Musselman

themselves must become vocationally conscious. I make it a point (and this is not original with me) to find out just as soon as I can, on meeting a person, what he does, how he earns his living, what his vocation is. Yet I am amazed at the number of parsons who know nothing about the way in which even their own parishioners earn their daily bread.

5. Finally, we do need more specialists who are trained to help the local pastor meet the problems of his people. We need to reverse the centripetal trend of capitalizing upon people's skills for the parish, in favor of the centrifugal idea that the Church sends people out upon their daily work, into the world. We seem to be preoccupied with building up the Church. What we need (humanly speaking) is to build up the body of consecrated people, and the Church will grow as a result of it. The physician I previously mentioned is

an example of this kind of Christian work and witness.

Another example is that of a young man I know, just out of college, who was bothered by the robbery that had taken place in the soil in his section of the country. No one seemed to be tackling the ethical problem of soil-robbery, so he and his family arranged with a farmer to run a restitution farm to demonstrate what they meant by making restitution to God and to the soil. They have had a hard time, but have succeeded in their primary object. And of course the project of French priests working side by side with workers in factories is a well-known illustration of the same principle.

It would seem that labor today is much more deeply conscious of the war of ideas than is the church in general. Labor statesmen are looking for a creative substitute to class war.

The problem then boils down to this: can the Church forge a spiritual ideology, one that can be immediately understood by every man, and which will meet the problems of every nation? Labor has been caught in a grim battle for survival, not only of its own rights and the rights of the workers, but for the freedoms of the world. Those who represent labor

should be pardoned if they feel that sometimes the rest of us have lived comfortably while they have carried the battle. Can the Church lead management and labor to live the creative alternative to class war? Any priest who shows that he can lead in that direction will find himself side by side, and in fellowship, not only with labor, but with management as well.

Churchpeople don't seem to realize that tomorrow is labor's world. This need not distress us, but it should concern us. I'm afraid it doesn't concern most people. The union is not an intruder into the American scene. Organized labor is a new trend in the affairs of men. When compared with the life of the Church, organized labor is still very young. If you think of the Church as a man of a hundred years of age, craft unions are not yet teen-age, while the tremendous industrial union movement is still in diapers! The great problem in the unions today is that of seasoned leadership. If clergy and lay workers can realize that the sins of the union are largely sins of juvenile delinquency, they can stop being so ponderous in their pronouncements, and face the fact that they simply have the job of bringing up some very strong, healthy youngsters.

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Priests and Yet More Priests

There's a shortage of priests in the Episcopal Church. Every available retired priest in reasonable health is back in service. Wherever a Diocese has a healthy program of mission extension, those Bishops are hampered in finding suitable priests to begin such work. Curates are a luxury, and something reminiscent of the good old lush days, before the Episcopal Church awoke to WHAT She was, and the necessity of proving that to a not too greatly impressed world.

What can be done about this situation? If only we had in America, a Religious Order like the Society of the Sacred Mission in England, which both raises the money and trains for priesthood at no expense to the young candidate! We could match that here by more ample gifts to our Seminaries.

Then too, there are many well-to-do parents, who may need to be converted to thinking that *their* sons as priests, have attained the highest possible calling, and could inspire and assist their sons to become God's men. We are NOT making the efforts we should, in our churches, generally, to start men thinking toward priesthood. And finally, we pay such measly salaries to young priests, that many cannot even afford to marry the girls they love. These certainly are some of the causes for fewer priests. A more consecrated attitude on the part of the whole Church could remedy much of this, especially the raising of funds necessary for seminary training.

This situation should be licked! If not, we present a sorry picture to the world, don't we?

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FOREIGN

CHINA

Holiness and Catholicity

The following is a translation of the text of the pastoral letter sent out by the Standing Committee of the General Synod and the House of Bishops of the Chung Hua Sheng Kung Hui, meeting in joint session on July 5th [L.C. August 20th]:

To all members of the Holy Catholic Church in China, greeting.

Having discussed in detail how our Church should face the problems of this new era, we wish to call these to the attention of fellow Christians and herewith state the following main points of our conclusions:

1. We reject imperialism, feudalism and bureaucratic capitalism, not only because the Church cannot be reconciled to these policies, but also because they are contrary to the Christian faith. It is against the spirit of Christ to coöperate with the rich and those in high positions in oppressing the mass of the people. Christ, Himself never conciliated the wealthy and high-placed, and apostolic teachings regarding this are frequently recorded in the Bible.

2. The Christian religion maintains that God is the ruler of the universe; that God so loved mankind, He sent His holy Son, Jesus Christ to save the world — to give freedom to the oppressed. So we rejoice to see the liberation of our nation and we will earnestly support "freedom of religious belief" as one of the main policies of the People's Political Council.

3. To a certain extent, our Church has attained a measure of success in respect to self-government, self-support, and self-propagation. And we now determine to work together with all our fellow-members, that we may attain our goal of self-sufficiency.

4. We do not deny that there have been bad elements in the Church, who have acted contrary to its teachings and to the spirit of Christ. They are but a small minority however, responsible only to themselves, and cannot be taken as representative of the Church as a whole. What is more, their actions are not approved by the Church. Therefore, from now on, we must exert greater effort to develop the spirit of holiness and catholicity in our Church.

5. From henceforth the Church should promote actively, on the one hand, spiritual nourishment, religious education, the cultivation of the Christian character of individuals and of the homes, and on the other hand, must emphasize production through manual labor, and also social service.

6. Christ is the Lord of peace, so His Church has always emphasized peace; so our Church upholds this and opposes the use of cruel death-dealing weapons.

In conclusion, as we would strengthen our Church and prepare to overcome all difficulties, we recommend that every Church member, from today forward, use

one minute daily in joint intercession at the hour of noon, to remind us of our common responsibilities and that we may not forget our mission to carry our common burdens. A handbook for instruction in this concrete program of the Church, and for deeper understanding of our faith, is now in preparation, and we hope to have it ready for distribution before long.

GERMANY

Wiesbaden Church Reopened

Services were held in the Old Catholic Friedenskirche (Church of Peace) in Wiesbaden, Germany, on June 18th for the first time since it was heavily damaged by bomb concussion in 1945. Its pastor-for-30-years, Hans Eder, reports that thanks to a generous grant from the Presiding Bishop's Fund for World Relief, it has been possible to restore the roof and windows and general-



FRIEDENSKIRCHE (OLD CATHOLIC):
A festive opening.

ly to get the church in shape for services during the summer months. Repair of the heating plant will have to wait until further funds can be raised.

The church was crowded for the festival opening, on June 18th. For five years the congregation had been worshipping in the pastor's small apartment. Bishop Steinwachs was celebrant.

At the beginning of the service Pastor Eder expressed the gratitude of the congregation to the "Protestantisch-Bischoefliche Kirche von Amerika."

HUNGARY

Bishop Ordass Upheld

Confidence in the integrity of deposed Bishop Lajos Ordass, former head of the Hungarian Lutheran Church, was expressed by the executive committee of

the Lutheran World Federation at its annual meeting in Tutzing, Germany. A resolution adopted said:

"Since last year's meeting of the executive committee of the Lutheran World Federation, its esteemed Vice President, Bishop Lajos Ordass, has been released from prison; but at the same time he has been dismissed from his office as bishop.

"The committee is deeply moved at all that has befallen him, and in particular at the circumstances of his dismissal from office; and it expresses to him its unbroken confidence and sincere sympathy.

"We are grateful to him for the faithfulness with which he has served the Lutheran Church, and we shall not cease in common with all our brethren to remember him and his Church before God in prayer."

A "special disciplinary judiciary court" of the Hungarian Lutheran Church deposed Dr. Ordass from his office of bishop on April 1st after he had been imprisoned for nearly two years for alleged foreign currency manipulation. [L. C., April 16th.]

[RNS]

ENGLAND

New Bishop of Willesden

The Rev. Gerald Ellison, vicar of St. Mark's, Portsea, has been appointed to the suffragan bishopric of Willesden, in the diocese of London, which has been left vacant by the translation of the Rt. Rev. Michael Gresford Jones to the see of St. Alban's, according to the London Church Times.

Korean Anniversary

The 60th anniversary of the Korean mission, founded when Bishop Corfe landed on Korea on Michaelmas Day, 1890, is to be observed in London on December 6th which is the feast of St. Nicholas, patron saint of the mission. On behalf of the mission, the Bishop of London has issued an appeal for prayers throughout the country for the Church in Northern and Southern Korea and for financial help. In addition to normal offerings a relief fund will probably be started for the succor of destitute Christians and for replacing buildings.

SOUTH AFRICA

Priest Vindicated

The Supreme Court of South Africa unanimously set aside the conviction of a Roman Catholic priest for marrying a European and a non-European in violation of the Mixed Marriages Act.

The Rev. Thomas Lawrence Gill, of Capetown, had appealed the decision of a lower court, which fined him \$50 for performing a ceremony between a white man and a "slightly colored" woman. He was the first clergyman convicted under the act.

[RNS]

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IDAHO

On The Move

Realignment and increase of population in Idaho are making it necessary to move several church buildings.

The Church of the Ascension, Twin Falls, has become hemmed in by business, and a desirable site in the residential area has been purchased, including a comfortable rectory. The area will permit the moving of the present church with room for the building of a parish house later on. The Rev. E. Leslie Rolls is the rector.

St. James' Church, Burley, has become hemmed in, too, by business, and a new property has been bought. The present building will be moved, enlarged, and brick veneered, with a parish hall in the basement. The Rev. Howard J. Rudisill is vicar.

St. David's Church, Caldwell, is located near the railroad tracks, a noisy location, with no room for expansion. Some choice building lots have been given by Mr. and Mrs. L. L. Hurst, and plans have been made to move the church, allowing space for a vicarage and parish hall, although a temporary hall will be provided in the basement.

Trinity Church, Gooding, is negotiating for the purchase of a building to be moved to a lot adjoining the church and converted into a parish house.

The Church of the Redeemer, Salmon, and St. James' Church, Mountain Home, are laying plans for the erection of parish houses.

LOS ANGELES

St.-Simon's-in-the-Garage

The best way to have a church is to build it yourself, according to the Rev. Elvin W. Smith, vicar of St. Simon's Mission, San Fernando, Calif. His belief is being fulfilled as willing parishioners work nights, each man making about 50 adobe bricks at each session.

It will require 21,000 bricks, each weighing about 55 pounds, to complete the 5200-square-foot structure, which will be in true early California style. The church will seat 250 persons, and cost approximately \$42,000.

Mr. Smith and adobe bricks are not strangers. He used them to build his 2400-square-foot vicarage.

But Mr. Smith is adept at other things beside making and laying adobe bricks.

He's operating a very clever chain letter scheme, which the post office has assured him is quite legal as far as postal regulations are concerned.

He mails letters (1) asking people to "buy a brick" for a dollar and (2) en-

closes three more letters asking the donor to send these letters to three friends who might also donate.

So far, he has received "cash on the line" from as far west as Guam, as far southeast as Florida, and as far east as New York and Pennsylvania.

More than \$8,000 has been raised, directly and indirectly through this means.

When the building is completed the congregation will cease meeting in a four-car garage and storage room, waggishly known in San Fernando as "St. Simon's - in - the - garage." The vacated structure will then become a parish house.

SOUTH CAROLINA

Triple Anniversary

The Rev. S. Alston Wragg, retired priest of the diocese of South Carolina and onetime dean of the Cathedral of St. Luke the Beloved Physician, Ancon, C. Z., is this year celebrating the 50th anniversary of his ordination to the priesthood, his 75th birthday, and, with Mrs. Wragg, the 50th anniversary of their marriage.

Fr. Wragg, who has a summer cottage in the Maine woods, may be addressed the rest of the year at 201 North Fifth Road, South Miami, Fla.

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The Rev. CARROLL E. SIMCOX, PH.D., Editor

Good Reading and Good Medicine

MOST readers of this column hate and dread communism, as indeed do most Christians the world over. But it is of the utmost importance that we know precisely what we are hating, and why. Christian readers who are not professional economists or advanced students of social theory will find much clear light and sound information about communism in M. V. C. Jeffreys' *Kingdom of this World* (Mowbrays, 1950: Morehouse-Gorham, \$1.80).

The reader who has been bewildered by such concepts as "dialectic," "class war," "revolution," and the more familiar conundrums of the communist jabberwocky will find most of them here clearly explained. But the prime achievement of this book is its clear definition of the radical issue between Christianity and communism.

ST. BENEDICT of Nursia belonged to the 5th to 6th century. He was saving medicine for his age. But this century needs him desperately. It needs above all the equipoise of Christian contemplation and Christian action which is so superbly expressed and perpetuated by the famous Rule of St. Benedict. To be sure, we are not all called to be Benedictine monks; but we are all called to be Benedictines in the broader sense of Christians who, like holy Benedict and his divine Master, pray as we work and work as we pray.

We need this saint for what he can show us. He lived long ago, in an age very different from our own. But we now have a fine little biography, T. F.

Lindsay's *St. Benedict* (Burns Oates: in USA the Macmillan Company, 1950, \$2) to bring him closer to us. This is a compact, scholarly, yet vivid life sketch of St. Benedict. It is good reading, and good medicine.

THREE are abridgements and "simplifications" of the Bible almost innumerable in our times. The intention behind them all is praiseworthy. Anything that encourages the busy modern man to look into the Bible is, to the extent that it succeeds, a good job well done. The latest effort of the sort comes to us under the title *The Dartmouth Bible* (Boston, Houghton Mifflin, 1950, \$7.50). The editor-authors are Roy B. Chamberlin and the late Herman Feldman, and they have done their work in consultation with an advisory board of six highly competent Biblical scholars.

This book is essentially an abridgement of the King James Version with annotations, maps, and other such aids to the student. The format is "unbiblical" — no onion-skin paper, black leather binding and microscopic print. It is designed physically to assure anyone upon approach that this book might be interesting and comprehensible. This idea is of course sound and good, and in this case it is effectively followed out.

IN what way and to what extent is the Christian faith changing our world? What fruit is it bearing in the lives of individuals? What effect is it having and can it have upon human relationships? In *Fruits of Faith* (Abingdon-Cokesbury, \$2.50), edited by J. Richard Spann, 18 American Protestant writers attempt to answer these questions. The subject of the book is strictly what the title implies, and if the reader wonders why apologetics and some other things are neglected he should recall what the purpose of the book is.

There is of course a considerable diversity of both approach and quality within this volume. Some of the essays are disappointing, but others are superb: and these latter are numerous enough and good enough to make the book richly worth-while. If I may generalize about the theological tone of the symposium as a whole: there is some mere sanctified sociology, but there is a great deal more of that "dynamic orthodoxy" of which Norman Pittenger speaks. This, coming from contemporary American Protestants, is interesting and encouraging.

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A co-educational liberal arts, pre-professional, and teacher education. Church College. B.A. degree. Tuition \$175 a semester. Applications now being accepted for September 1950. Write: Office of the Registrar, Canterbury College, Danville, Indiana.

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Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 350 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College
Northfield Minnesota

NOTICES

MEMORIAL

MOORE—In ever loving memory of Julia Harrison Moore, who entered into Life Eternal September 3, 1939. "God is Light, and in Him is no darkness at all."

CLASSIFIED

AGENTS WANTED

CHRISTMAS CARDS—Highest profits for your self, club or organization selling finest Robinson assortments. Unexcelled Religious Scripture-Text cards, Birthday, Everyday and Gift Wrapping assortments. Gift stationery items. Outstanding Personals. Samples on approval. ROBINSON CARDS, Dept. N-3, Clinton, Mass.

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FREE list of used Anglican books. Ask for Catalog No. 48, Baker Book House, Dept. LC., Grand Rapids 6, Mich.

USED AND NEW BOOKS. Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, Eng-

CAUTION

MILLS—Caution is recommended in dealing with a man using the name of Norman or Norton Mills who claims to be a member of the Episcopal Church at Ketchikan, Alaska. Bishop Gordon of Alaska reports that the man is unknown to him and is not a member of the Church in Alaska. Last reported in California, he may use other names.

CHURCH ENVELOPES

CHURCH and Church School weekly collection envelopes—duplex, single and triplex. Write for prices and samples. MacCalla & Company, 3644 Market St., Philadelphia 4, Pa.

CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

20 CHURCH PEWS in good condition, the pews are of oak 8 feet long with book racks and kneelers, also 2 screens for front seats priced at \$960. Apply: St. George's Church, Lake and Stutson Sts., Rochester, N. Y.

LIBRARIES

MARGARET PEABODY Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

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CHANGES

Appointments Accepted

The Rev. Clarence T. Abbott, Jr., vicar of St. Anne's Chapel, Stockton, Calif., is now also chaplain at the College of the Pacific, Stockton.

The Rev. David C. Clark, who formerly served the Church of the Good Shepherd, Lexington, Ky., is now serving St. Luke's Church, Mineral Wells, Tex.

The Rev. Miller M. Cragon, who has been on leave of absence from the diocese of Louisiana for two years, is now deacon in charge of Christ Church, Covington, La.

The Rev. Robert M. Crane, formerly rector of All Saints' Church, San Diego, is now regimental chaplain with the rank of captain, 22d Infantry, 40th National Guard division. Fr. Crane, one of the first chaplains to be called during the present emergency, served with the 29th Infantry in Europe. He will be at Camp Cooke near Lompoc, Calif.

The Rev. Claire T. Crenshaw, formerly rector of St. Mark's Church, Cleveland, is now priest in charge of St. Paul's Church, Nyssa, Ore.

The Rev. Stewart K. B. Elmslie, formerly vicar of St. John's Church, Whetstone, London, is now priest in charge of the Church of the Holy Advent, Clinton, Conn., and St. Paul's Church, Westbrook. Address: Clinton. He will remain canonically connected with London for the coming year.

The Rev. Robert P. Frazier, formerly vicar of Epiphany Church, Flagstaff, Ariz., will become rector of St. Philip's Church, Wiscasset, Me., on September 15th.

The Rev. Samuel M. Garrett, formerly lecturer at the Episcopal Theological School, is now assistant professor at the Church Divinity School of the Pacific. Address: 2451 Ridge Rd., Berkeley 9, Calif.

The Rev. Robert M. Griswold, formerly a member of the Bishop's staff at the Cathedral of the Incarnation, Garden City, Long Island, is now serving the Church of the Holy Apostles, 360 W. Twenty-Eighth St., New York 1.

The Rev. Albert Rees Hay, formerly rector of Christ Church, Ballston Spa, N. Y., will become rector of St. John's Church, North Haven, Conn., on October 1st.

The Rev. Albert W. Hillestad, who was recently ordained deacon in the diocese of Fond du Lac, is now assistant at Christ Church, LaCrosse, Wis. Address: Ninth and Main Sts.

The Rev. Gordon M. Jones, Jr., formerly city missionary of Toledo, Ohio, will be in charge of a new mission in East Lansing, Mich., working under the direction of the Bishop of Michigan.

The Rev. Barton M. Lloyd, formerly assistant at St. Paul's Memorial Church, Charlottesville, Va., is now instructor in the department of pastoral theology at the Virginia Theological Seminary.

The Rev. William B. Murdock, formerly curate at St. Paul's Church, Burlingame, Calif., is now vicar at St. Andrew's Mission, Lomita Park, Calif.

The Rev. Milton G. Nicola, formerly vicar of St. David's Mission, Pittsburgh, Calif., is now vicar of St. John's Mission, Capitola, Calif.

The Rev. George Hooper Peek, who was ordained priest in June, is now vicar of the Church of the Ascension, Salida, Colo., and St. Luke's Church, Westcliffe, Colo.

The Rev. Kenneth L. Sandercock, formerly vicar of St. Matthias' Church, Victoria, diocese of British Columbia, is now vicar of St. David's Church, Pittsburgh, Calif.

The Rev. David E. Watts, formerly director of Gaylor Hall, Memphis, Tenn., is now assistant at Calvary Parish, Memphis. Address: 102 N. Second St., Memphis 3.

Chaplain (Captain) Frederick H. Wielage has been transferred from the 161st Station Hospital, APO 1005, and is now administrative officer of the chaplain section, HQ 8th Army in Yokohama. Address: HQ 8th Army Chaplain Section, APO 343, c/o P.M., San Francisco.

The Rev. Stanley Wilson, formerly assistant at St. Luke's Church, Kalamazoo, Mich., is now rector of St. Paul's Church, Freeport, Tex. Address: 1815 W. Fifth St.

Resignations

The Rev. Wilfred A. Munday, vicar of St. Mark's Church, Crockett, Calif., has retired from

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FINEST PURE IRISH LINEN for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Waxt" thread. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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ORGANIST-CHOIRMASTER, male, churchman, for Central Pennsylvania parish. Men and Boys' choir. Teaching privileges. Please give background of experience and musical education. Reply Box T-476, The Living Church, Milwaukee 2, Wis.

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POSITIONS WANTED

TEACHER—three years' experience in old New England Academy, desires Episcopal school. French, Latin, Spanish, Music, Dramatics, Marriage, two sons; dorm parents. Reply Box H-478, The Living Church, Milwaukee 2, Wis.

POSITION DESIRED in Sarasota, Florida from November to April as companion, maid or cook. Reply to Mrs. Thomas H. Johnston, Cambridge, New York.

RETREATS

RETREATS AT HOLY CROSS: for Pre-Seminarians and Seminarians, beginning 6 P.M., September 4, through breakfast September 8; for Priests, beginning 6 P.M., September 11, through breakfast September 15; for Seminarians, beginning 6 P.M., September 18, through breakfast September 22. Please notify Guestmaster, O.H.C., West Park, New York.

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TROUSERS TO MATCH, made to order in all kinds of materials, blacks and other colors. \$12.50 up. Mail orders our specialty. Lawson Tailoring & Weaving Co., 165 Fulton Street, New York, N. Y.

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THE LIVING CHURCH

CHANGES

the active ministry because of ill health. Address: Box 184, Forestville, Calif.

The Rev. Arthur J. Torrey, for the past 10 years vicar of St. Simon's in the Cove, Concord, Staten Island, N. Y., has retired after 40 years spent in active ministry. He will do supply work for the Bishop of New York. Address: Box 536, Hokokus, N. J.

Changes of Address

The Rev. John R. MacArthur, retired priest of the diocese of Los Angeles, formerly addressed at South Pasadena, Calif., should now be addressed at The Fredericka, Chula Vista, Calif.

The Rev. Arthur McLaughlin, retired priest of the diocese of Chicago, formerly addressed at Harvey, Ill., should now be addressed at 222 Lakeview Dr., Kalamazoo 68, Mich.

The Rev. Charles H. Ricker, rector emeritus of Christ Church, Manhasset, N. Y., formerly addressed at Tuckahoe, N. Y., should now be addressed at Park Lane, New Milford, Conn.

The Rev. William Whittle, retired priest of the diocese of Milwaukee, formerly addressed at Oconomowoc, should now be addressed at Bethany House, 1236 Cass St., Milwaukee 2.

Ordinations

Priests

California: The Rev. Philip John Daunton was ordained priest on May 27th by Bishop Block of California at St. Clement's Church, Berkeley. Presenter, the Rev. J. Henry Thomas; preacher, the Rev. Dr. Frederick A. Schilling. To be curate at St. Clement's Church, Berkeley, Calif. Address after September 1st: 4 Alvarado Court.

Colorado: The Rev. Arthur William Pierpoint was ordained priest on July 25th by Bishop Bowen of Colorado at Grace Church, Colorado Springs. Presenter, the Rev. J. L. Patton; preacher, Bishop Ingle, retired Bishop of Colorado. The new priest will continue to be assistant at Grace Church.

Los Angeles: The Rev. Dr. David Soltan, head of the physics department at the University of Redlands and vicar of St. Paul's Church, San Jacinto, Calif., was ordained priest on July 26th by Bishop Bloy of Los Angeles at St. James' Church, South Pasadena. Presenter, the Rev. E. Addis Drake; preacher, the Rev. T. Raymond Jones. Address: 734 Cajon St., Redlands, Calif.

New Mexico and Southwest Texas: The Rev. Donald R. Raish and the Rev. Frederick J. Seddon were ordained to the priesthood on July 16th by Bishop Stoney of New Mexico and Southwest Texas at St. Clement's Church, El Paso, Tex., where the Rev. Mr. Raish will continue as assistant. Presenters, the Rev. William G. Wright and the Rev. Kenneth L. Rice; preacher, the Rev. Mr. Wright. The Rev. Mr. Seddon will continue as vicar of the Hot Springs - Hatch Field.

Oregon: The Rev. Clyde W. Everton was ordained priest on July 25th by Bishop Dagwell of Oregon at St. John's Church, Bandon, Ore., where the new priest will be vicar. Presenter, the Rev. Ernest S. Bartlam; preacher, the Rev. George R. Turney.

South Carolina: The Rev. Roderick J. Hobart was ordained priest on July 24th by Bishop Caruthers of South Carolina at the Church of the Holy Apostles, Barnwell, S. C., where the new priest will be rector. He will also have charge of Christ Church, Denmark. Presenter, the Rev. Claude M. Hobart, father of the candidate; preacher, the Rev. Duncan Hobart, brother of the candidate.

Virginia: the Rev. Paul S. Heins was ordained priest on July 25th by Bishop Mason, Bishop Suffragan of Virginia, at St. Luke's Church, Remington, Va. Presenter, the Rev. Samuel B. Chilton; preacher, the Rev. Ernest H. Williams. To be rector of Christ Church, Brandy, Va.; St. Luke's, Remington; and Grace Church, Casanova.

Deacons

California: Burke Inlow, Ph.D., was ordained deacon on July 21st by Bishop Block of California at St. Luke's Church, San Francisco, where the new deacon will be curate. Presenter, the Rev. Dr. John C. Leffler; preacher, the Rev. Canon Eric Montizambert. Address: St. Luke's Church, Van Ness and Clay Sts.

Robert Sherwood Morse was ordained deacon on July 8th by Bishop Block of California at St. Paul's Church, 415 El Camino Real, Burlingame, Calif., where the new deacon will be curate.

Presenter, the Rev. Francis P. Foote; preacher, Bishop Block of California.

Cuba: Juan E. Martin Farrey was ordained deacon on August 7th by Bishop Blankingship of Cuba at the Church of San Francisco de Asis, Cardenas, Matanzas, where the new deacon will be minister in charge. Presenter, the Ven. Jorge H. Piloto; preacher, the Rev. Pedro Jose Gonzalez. To assist the archdeacon also in the missions at Itabo and Coliseo. Address: Vives 302, Cardenas, Prov. de Matanzas, Cuba.

Louisiana: Frederick William Kneipp, Jr., Baker Jones Turner, Jr., and William Arthur Willcox, Jr. were ordained to the diaconate on July 16th by Bishop Jones of Louisiana at St. Mark's Church, Shreveport, La., where the Rev. Mr. Turner will be junior curate. Bishop Jones preached the sermon.

The Rev. Mr. Kneipp will be deacon in charge of All Saints' Mission, DeQuincy, La., and will begin work in Sulphur, La. The Rev. Mr. Willcox will be in charge of the Church of the Holy Communion, Plaquemine, La., and the Church of the Ascension, Donaldsonville, La. Address: Plaquemine, La. The Rev. Mr. Turner may be addressed at 853 Cotton St. in Shreveport.

Michigan: F. Robert Davidson was ordained deacon on July 29th by Bishop Enrich of Michigan at St. Columba's Church, Detroit. Presenter, the Rev. Otey R. Berkely; preacher, the Rev. Charles L. Ramsay. To be assistant at St. Paul's Church, Flint, Mich., with special oversight of St. Christopher's Mission, Detroit.

Mississippi: Warwick Aiken, Jr. was ordained deacon on July 27th by Bishop Gray of Mississippi at Christ Church, Vicksburg, Miss., where his father, who presented him for ordination, is rector. Preacher, Bishop Barth, Coadjutor of Tennessee. To be in charge of the Church of the Epiphany, Tunica, Miss.

Pennsylvania: John Talbot Ward, Jr. was ordained deacon on July 29th by Bishop Gardner of New Jersey, acting for the Bishop of Pennsylvania, at St. Mary's Church, Burlington, N. J. Presenter, the Rev. Dr. Charles H. Long; preacher, the Rev. Wilbur E. Hogk, Jr. To assist at St. Luke's, Germantown. Address: 6327 Greene St., Philadelphia 44.

Southwestern Brazil: Paulo Dalollo and Lauro Borba da Silva were ordained to the diaconate on March 26 at the Church of the Mediator, Santa Maria, R.G.S. Presenters, respectively, the Rev. Virgilio Pereira Neves, the Rev. Antonio Guedes; preacher, the Rev. Antonio Guedes. To be, respectively, assistant at the Church of the Crucified, Bage; minister in charge of Christ Church, Erichim.

The Rev. Mr. Dalollo may be addressed at Caixa 38, R.G.S., Brasil; the Rev. Mr. da Silva at Caixa 27, Erechim, R.G.S., Brasil.

Tennessee: Edwin Dale Baker and Max Wright Damron were ordained to the diaconate on June 8th by Bishop Dandridge of Tennessee at the Church of the Advent, Nashville. Presenter of both, the Rev. Dr. Prentice A. Pugh; preacher, the Rev. Emmett M. Waits.

The Rev. Mr. Baker will be assistant at the Church of the Advent, Nashville. Address: 1202 Seventeenth Ave. S., Nashville 4, Tenn. The Rev. Mr. Damron will be minister at St. Thomas' Church, Elizabethton, Tenn.

John Hamilton Bull was ordained deacon on June 11th by Bishop Dandridge of Tennessee at St. Stephen's Church, Oak Ridge, Tenn. Presenter, the Rev. Henry D. Bull, father of the ordinand; preacher, the Rev. Stephen R. Davenport. To be minister in charge of St. John's Church, Old Hickory, Tenn. Address: 1403 Turner St.

Walter Roland Foster was ordained deacon on June 7th by Bishop Barth, Bishop Coadjutor of Tennessee, at St. Thomas' Church, Elizabethton, Tenn. Presenter, the Rev. Dr. J. B. Bernardin; preacher, the Rev. William W. Swift. To be minister resident at St. Paul's Church, Athens, Tenn.; having charge also of St. Mark's, Copperhill, and the Church of the Holy Cross, Etowah.

Texas: John Marshall Holt was ordained deacon on June 29th by Bishop Quin of Texas at St. Paul's Church, Waco, Tex. Presenter, the Rev. C. W. Sydnor, Jr.; preacher, the Rev. Charles A. Higgins. To be in charge of Trinity Church, Jacksonville, Tex., and All Saints' Church, Crockett. Address: P. O. Box 1325, Jacksonville, Tex.

West Missouri: Harold Somerset Strickland was ordained deacon on June 18th by Bishop Welles of West Missouri at Trinity Church, Independence.

Presenter, Mo. Presenter and preacher, the Rev. William B. Garnett. To be in charge of St. Luke's Church, Excelsior Springs, Mo. Address: Lynden Apartments, Excelsior Springs, Mo.

West Texas: Robert Ernest Megee, Jr. was ordained deacon on June 20th by Bishop Jones of West Texas at St. Mark's Church, San Antonio, Tex. Presenter, the Rev. Harold C. Gosnell; preacher, the Rev. David S. Rose. To be assistant at the Church of the Good Shepherd, Corpus Christi, Tex. Address: Broadway at Park.

John D. Worrell, Jr. was ordained deacon on June 24th by Bishop Jones of West Texas at the Church of the Redeemer, Eagle Pass, Tex. Presenter and preacher, the Rev. H. Earl Dicus. To be assistant at St. Luke's Church, San Antonio, Tex. Address: 104 Cloverleaf.

Western Michigan: Herbert John Vandort was ordained deacon on June 13th by Bishop Whittemore of Western Michigan at the Church of the Holy Spirit, Gambier, Ohio. Presenter, the Rev. Dr. Donald V. Carey; preacher, the Very Rev. Dr. Chester B. Emerson. To be assistant at Grace Church, Grand Rapids, Mich. Address: 150 Lafayette Ave., S. E.

CHURCH SERVICES NEAR COLLEGES

KEY—Light face type denotes AM, black face, PM; addr., address; anno, announced; appt., appointment; B, Benediction; C, Confession; Chor., Choral; Ch. S. Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr., Instructions; Int., Intercessions; Lit., Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser., Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

UNIVERSITY OF CALIFORNIA

ST. ALBAN'S Rev. John A. Bryant
Westwood Hills, Los Angeles, California
Sun 8, 9:30, 11; Wed 7:30, 10:15

COLORADO A & M

ST. LUKE'S Rev. E. A. Groves, Jr., r.
Ft. Collins, Colo.
Sun 8, 11; Wed & HD 10

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. James A. Pike, J.S.D., Chap.; Rev. Darby W. Betts, Rev. Norman Spicer, Assistants
Sun 9, 11, 12:30; Noon daily; HC Tues 10, Wed 8, Thurs noon.

HARVARD, RADCLIFFE, M.I.T. Cambridge, Mass.
CHRIST CHURCH Cambridge, Mass.
Rev. Gardner M. Day, r.; Rev. Frederic B. Kellogg Sun 8, 9, 10, 11:15, 7, 7:30, Canterbury Club 7

LOUISIANA STATE UNIVERSITY

EPISCOPAL STUDENT CENTER Baton Rouge Sun 8, 11, Canterbury Club 5:15; Fri & HD 7

MILWAUKEE-DOWNER, STATE TEACHERS Milwaukee, Wis.
ST. MARK'S Rev. Kilian Stimpson; Rev. W. Greenwood Sun 8, 9:30, 11

NEW PALTZ STATE TEACHERS

ST. ANDREW'S Rev. J. Marshall Wilson New Paltz, New York Sun 8, 11; Tues & 9:30, Thurs 8 Canterbury Club Sun 5:30

UNIVERSITY OF WISCONSIN

ST. FRANCIS HOUSE Rev. Gerald White 1001 University Ave., Madison, Wis. Sun 8:30, 10:30 HC, 5:45 EP, 6:15 Supper; Tues & Thurs 6:50; Daily EP 5

VASSAR COLLEGE

CHRIST CHURCH Poughkeepsie, N. Y.
Rev. Robert Terwilliger, Ph.D., r.; Rev. Carleton Sweetser, S.T.B.; Miss Barbara E. Arnold, M.A. Sun: HC 8, 9:15, 11 (1 & 3); MP 11 (2 & 4), Cho Ev 7:30; Weekdays: MP 9, EP 5:30; HC Wed & Fri 8: Thurs 10; HD 8 & 10; College Supper—discussion Fri 6

GO TO CHURCH THIS SUMMER

The rectors of the churches listed here request you to make this your summer slogan, and invite you to attend Church services, whether you are away on vacation or at home.

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING

Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8: 9:30; 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 EP;
1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

ST. FRANCIS'

San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S

2015 Glenarm Place
Rev. Gordon L. Graser, v
Sun Masses 8; 11; Daily 7:30 ex Mon 10; Thurs 7;
HH & C Sat 5-6, Close to downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES

Rev. James Murchison Duncan 1215 Massachusetts Ave. N.W.
Sun Masses: 7:30, 9:30 with Ser, 11; Daily Masses:
7; C Sat 4:5 & 7:30-8:30

ST. JOHN'S

Lafayette Square
Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30; 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S

2430 K. St., N.W.
Sun Masses: 7:30, 9:30; 11:15 Sol, Sol Ev & B 8;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

DAYTONA BEACH, FLA.

ST. MARY'S

Orange and U. S. No. 1 Rev. S. C. W. Fleming
Sun 7:30, 9, 11; C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S

Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

OUR SAVIOUR

Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4:5-8:9

DECATUR, ILL.

ST. JOHN'S

Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC; 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP; 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S

Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7; Wed & HD
also 10; also Fri (Requiem) 7:30, MP 6:45; 1st
Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30
& by appt

PORTLAND, MAINE

ST. MARY THE VIRGIN

Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8 & 10:30; HD 8

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS

20th and St. Paul
Rev. D. F. Fann, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

ST. THOMAS'

Rev. Francis F. Lynch, r
The Alameda and 31st
Sun 7:30, 8:30, 9:30, 11

BUZZARDS BAY, MASS.

ST. PETER'S-ON-THE-CANAL

Rev. J. Samuel Stephenson
Sun 8 & 11; HD 8

CHEBOYGAN, MICH.

ST. JAMES'

Rev. Canon George W. DeGraff
S. Huron & E. Locust Sts. (1 block west of U. S. 27)
Sun: 8, 9:30 & 11. Daily, as announced

DETROIT, MICH.

INCARNATION

Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11

MESSIAH

E. Grand Blvd. & Lafayette
Rev. W. R. Wood, r; Rev. Richard Foster
Sun 7:30, 9:30, 11 HC; Wed 11 HC

ROGERS CITY, MICH.

ST. LUKE'S

Rev. Canon George W. DeGraff
S. 1st St. near Erie St.
Sun: thru August 27th, 11; others, 4

KANSAS CITY, MO.

ST. MARY'S

Rev. E. W. Merrill
1307 Holmes St.
Summer Masses: Sun 7:30, 11; Thurs 9:45

Key: Light face type denotes AM, black face, PM; solid address or name announced; cross, appointment; B, Benediction; C, Confession; Cho, Choral; Ch. S., Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int., Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley
40th & Davenport
Sun Mass 9:45, also 8 as anno

CLIFFSIDE PARK, N. J.

TRINITY Rev. Marion Matics
555 Palisade Avenue
Sun Masses: 8 Low, 10 Sung with Ser

RIDGEWOOD (Newark), N. J.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30, ex Fri 9:30

ALBANY, N. Y.

GRACE Rev. L. N. Govitt, r
Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri HH 7:45; Confessions: Sat 5-5:30, 8-9

BAY SHORE, L. I., N. Y.

ST. PETER'S Rev. S. R. Peters, r
Main Street at Fifth Avenue Sun 8, 9:45, 11

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate

Rev. John W. Talbott Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10; C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun 8 & 11; HD 9:30; The Occasional Sacraments
by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE Sun 8, 9, 11 HC, 10 MP, 4 EP, 11 & 4 Ser; Weekdays 7-7:45 MP; 8 (also 9 HD ex Wed. Wed 10) HC; 5 EP; Open daily 7-6.

ST. BARTHOLOMEW'S Rev. G.P.T. Sargent, D.D., r
Park Avenue and 51st Street Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Weekday HC; Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8: 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Gregor Taber, D.D.

139 West 46th St. Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD 9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r

5th Ave. & 53rd St. Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC; Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.

Little Church Around the Corner One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.

Broadway & Wall St. Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards Sun 8, 9, 11 HC Eu (9 Family Eu & Community Breakfast), 9 School of Religion, 11 Nursery

GETTYSBURG, PA.

PRINCE OF PEACE Baltimore & High Sts.
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip H. Miller, r
Clinton, 11th, B.
Sun: H Ed 8, Mat 10:30; Cho Eu & Ser 11, EP 4;
Dinner: H Eu Mon & Sat 7:45; Tues & Thurs 9:30;
Wed & Fri 7, Mat 15 minutes before Mass, EP 5:30; Lit Fri 6:30; C Sat 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich.
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 & 10:30; HD 10:30

SCRANTON, PA.

GOOD SHEPHERD Rev. Walter A. Henricks, Jr., r
N. Washington Ave. & Electric St.
Sun 7, 9 HC, 11 HC or MP & Ser

NEXTWORLD, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8 Low Mass, 9:30 High Mass & Ser;
Daily Mass: 7; C Sat 4:30-5:30

ABERDEEN, S. D.

ST. MARK'S, 22 Sixth Ave., S.E., "an highway 12"
Rev. Standish MacIntosh, r; Rev. Ivan Huntingdon, d
August: Sun HC 8, MP 10; Wed & HD 10; C Sat 4:30 & 8

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8 HC, 9:30 MP 1st & 3rd, H Eu 2nd & 4th,
11 H Eu 1st & 3rd, MP 2nd & 4th; Wed & HD 10 ex during Aug.

BARRE, VERMONT

GOOD SHEPHERD Rev. L. W. Steele, r
Sun 8 & 10:30; HC daily, Wed 10, other days 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months, Sun 8, 11 HC; Weekdays as
anno; C by appt.

TORONTO, ONT., CANADA

ST. MARY MAGDALENE Rev. R. T. F. Brain
Manning Ave. at Ulster St.
Sun 8:30 Low Mass, 11 Sung Mass, 7 Ev & Devotion;
Daily Mass 7:30; C Sat 7-8 by appt

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturges Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail